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WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Miscellaneous Articles, and Literary Intelligence.

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RELIGIOUS.

For the Western Luminary.

To the Pastors and Members of Evangelical Churches.

The undersigned, in obedience to the call of a respectable meeting of clergymen and laymen, held in the city of New-York December 10, take the liberty of addressing you in behalf of that portion of our population who may be benefited by *Christian effort in connexion with the systematic Monthly Tract Distribution.*

The brevity of this document does not permit us, even were it practicable, to show with statistical accuracy what portion of the inhabitants of our country are deprived, or deprive themselves of the stated means of grace. It has been estimated at from four to five millions, or from one third to one half of our entire population. That it is alarmingly great is best known to those who have the best means of information; that, including the ceaseless tide of emigration, the ratio of its increase is greater than of all evangelical exertions, is generally agreed; that it is such as to claim the compassion, and the united and noblest efforts of the followers of Christ, can be questioned by none.

We rejoice in the privilege of laboring, as in our power, for the raising up, and establishment, every where, of the commissioned Ministry; for placing the Bible in every family, and bringing all the young under the delightful influence of the Sabbath school; but there is manifestly required a superadded means, whereby the truths of the Gospel shall be brought more directly *into contact* with multitudes of minds, and reiterated and urged upon their attention by the living christian. There are few faithful ministers who do not feel that the claims of their own congregations, and of the churches, upon them, are all they can adequately sustain, or who do not recognise the necessity that private Christians should go out and labor to bring those who are far from God under the sound of the Gospel. The value of the Bible is increased just in proportion as those who have it can be induced to search its sacred contents.—The Sabbath school finds its most efficient coadjutors in those christians who explore the adjacent neighborhoods, bring in the children who have been overlooked, and exert a religious influence upon their parents. The Gospel message on the pages of a Tract, so like the form in which the sacred oracles were originally given, derives equal aid on its errand from being commended to the attention by christian kindness; nor is there one of all the departments of benevolence whose efficiency may not be almost indefinitely increased by the same instrumentality.

Such Christian labors are now drawn forth extensively in connection with the systematic Monthly Tract Distribution; and such are the results already witnessed, and so important the bearings for the extension of the cause of the Redeemer, that we feel that every effort should be made to bring it before the churches in its true light, and secure to it the wisest possible direction and the utmost efficiency.

The plan is founded on the great principle recognized in our Lord's instructions to the seventy, that the Gospel is to be TENDERED TO ALL, *while with each individual rests the responsibility of receiving or rejecting it.* It contemplates dividing our population into districts of from twenty to thirty or forty families each—excluding none, that none may be overlooked, and that no invidious distinction may be made—and so far as christians, whether male or female, can be found qualified for the service, and with a heart to engage, assigning to each a district adapted to their own character and qualification. Each christian thus engaged has a definite field of labor, to which he owes peculiar obligations, and in which he has solemn and responsible duties to perform. He is furnished with the monthly Tract, to be presented prayerfully and affectionately, where he ascertains it will be kindly received, not only as itself the messenger of truth, but as an introduction to all other endeavors for the highest temporal and eternal good of the people, which he may have the heart and the ability to bestow. He may induce many to the reading of the Scriptures, to an attendance on public worship, and on Sabbath, Infant, and other schools; he may make known the Savior to those who are far from him, and where he finds the Spirit of God going before him, and with him, may give exercise to all those outgoings of the heart for the undying soul, which God is accustomed to bless in its salvation.

How favorable are such opportunities for winning souls to Christ, is best known to those who have most frequently injoyed and best improved them. Where every minister and every Christian *a personal actor in these labors*, there would be no need of argument to show their importance.—Ministers would commend the duty to the officers and members of the churches, as "their helpers in Christ Jesus," and Christians would vie with each other in the heavenly contest for the privilege of thus laboring to "turn many to righteousness," that they might shine above "the brightness of the firmament," even "as the stars for ever and ever."

That *Christians of maturity and growth in piety, should consecrate themselves to this duty, is the grand point to be secured.* It is a duty that demands, not only love to the souls of men, but the exercise of sound discretion and that wisdom that cometh from above, in adapting efforts to all the variety of character that may be met. Some will be found decidedly hostile to the Gospel, whom, unless their prejudices can be kindly disarmed, the distributor can scarcely hope to benefit. Others there may be, who, though willing to hear the Gospel from a favorite preacher, expect little good to be derived to themselves from kindred truths, perhaps still more ably and forcibly presented on the pages of a Tract, or from the conversation of a humble christian; who yet, if properly approached, will be gratified that such means should be enjoyed by their children or domestics. Others will be found so ignorant that the Tracts must be read to them by the distributor, and the simplest truths of the Gospel explained and urged upon their attention. Others will be found ready to give both the Tract and the distributor a cordial reception, and to hear whatever may be communicated concerning the way of salvation; and some, if he is faithful, may be expected to give earnest heed to his entreaties, request him to pray for them and with them, and, under the blessing of the Holy Spirit, surrender their hearts to the Redeemer. To all these various classes, the distributor, making known distinctly the benevolent character of his mission, and exemplifying the spirit of that Savior whose messages he proffers, may hope, at least in some degree, to be rendered useful; but it is from the latter class that the most precious fruits are reaped. With such he should continue his endeavors, and renew them from day to day as they may seem to be useful, till impressions are made which he may hope will *never* be effaced. To the decidedly Christian families in his district he will look for sympathy and encouragement in his work; for aid in prayer meetings, should he establish them; in fitting destitute children for the Sabbath School, and furthering in every other way his benevolent designs.

In speaking of the usefulness of this department of benevolence, we are sustained by results already witnessed, of the most cheering character. At the meeting in which the duty of preparing this document was assigned us, it was stated by the respected President of the Board of the New-York City Tract Society, that so animating were the facts monthly communicated, it rendered their stated meetings scarcely less interesting than a public anniversary. There have been reported to that Board more than 200 conversions, resulting apparently from this system of effort; besides 3,596 families found destitute of the Bible, & 2,345 children gathered into Sabbath and Infant Schools. The facts communicated at the meeting by gentlemen personally engaged in this work, were sufficient to convince the most sceptical, and rouse the most inert. One Superintendant stated, among other facts, that a woman residing in a chamber, who had never conversed with a minister, on hearing the Distributer's voice below, called to her to come and talk to her about her soul, and she has since found peace in believing.—"None," said he, "gain so near a place in the affections and confidence of the people as the Tract Distributer." Another tendered thanks to all who had contributed to this object, for the privilege of laboring. If the most capable christians, said he, but knew the blessedness of this work, they could not consent to sit still and leave it to others. A few months since he saw an aged female admitted to the church, of whom the pastor said to the congregation that she had lived threescore and ten years in sin before she was found by the Tract Distributer, whose labors were blessed in bringing her to the Saviour. Another gentleman narrated in detail, the results of his labors during the present year in seven houses, containing twenty families, in a poor alley, some of whom, at one season, he visited daily for religious conversation, prayer and praise. Eight of them have since publicly professed Christ, and three were now in eternity; but the deportment and conversation of one, while on the bed of death, were blessed in awakening his physician, who has also united with the church.

Such results as these have been chiefly realized where the Distributers have made *particular individuals the special objects of their prayers, and persevering labors.* And were qualified Distributers thus engaged throughout all our population, in districts no larger than they can faithfully occupy, and should one soul out of every twenty families be brought to repentance through their endeavors within one year, the result would be the accession in the city of New-York alone, of 1800 souls to the number of Christ's followers, and in our country more than 100,000.

We shrink from the idea of contrasting with such labors and such glorious results, the heartless round, by which a professed Christian may proceed from door to door, leaving a Tract at each, like a newspaper's boy, and ignorant alike of the moral wants and wishes of the inhabitants, and whether the Tract he deposits on their premises is valued or destroyed. True it is scattering seed at random, which may spring up and bear fruit, but the prospect, compared with that in the efforts just described, is almost indefinithly small. It is manifestly of the utmost importance that no distributer's district be larger than he can thoroughly occupy; and whether regard be had to the expense, or the ultimate influence of this work, it is believed the principle is worthy of strict and universal adoption, to present "*no Tract except where such conversation shall have been had with some member of the family, as to afford satisfactory evidence that it will be kindly received and read.*"

As so much depends upon the spirit and fidelity of distributors, we cannot with sufficient earnestness recommend their frequently meeting for prayer and mutual aid and encouragement; and we are glad to notice that in many places the *last Monday evening* in every month is set apart as the *Tract Distributor's Concert of Prayer.*

We derive irresistible argumsnts for this system of effort from the unquestioned facts, that God has devolved upon his churches the solemn obligation to convey his Gospel to all—that the members, as well as the ministers of the churches, are bound to share in the holy enterprise—that, though God blesses his truth on the printed page as well as from the mouth of the living preacher, yet it is far more likely to be brought into contact with the mind when urged upon the attention by Christian kindness and persuasion—that without the performance of this duty by private christians, the Gospel, unless great and unlooked for accessions are made to the Ministry, cannot be carried to our entire population—that God has blessed this system of effort wherever faithfully performed, no less to the laborers themselves than those for whom they have labored—and, to crown all, that where his Holy Spirit is largely poured upon christians it almost universally inclines and sweetly constrains them to enter with ardor, and zeal, and love on this very class of labors. Ministers do not then forget to incite their people to labor for the impenitent around them, or to pray, in private and in public, that God will give them success. The members of the church best qualified do not then refer this duty to others. Those who love Zion do not then make their pecuniary contributions an excuse for omitting personal exertions. The duty and the blessedness of laboring to pluck sinners as brands from the burning is then seen and felt; and a consciousness that the heart is not prepared for the service, but drives the Christian to the throne of grace, whence he proceeds to duty, and there renews his strength.

We appeal, then, to *the Pastors of the Churches* to weigh well the importance and bearings of this system of effort; spread it before their people; with them commend it to God in their prayers; call forth the efforts of those who are qualified for the service, and aid them by their counsel and co-operation.

We appeal to those who have made *advances in the Christian life*, and who are in some degree qualified for this service, themselves to engage in it, and as God has had mercy upon them, to labor for the salvation of others.

We appeal to *all the followers of Christ* to aid those engaged in this work, by assembling with them, when they meet to recount God's dealings, and pray for his blessing; by accompanying them, as may be desired, to the abode of the anxious sinner, or of the new-born soul; by cheering and encouraging them when permitted to receive them under their own roof, and improving their visits for the spiritual benefit of themselves, their children, or domestics; to do what in them lies, to have the work efficiently and wisely conducted, and to sustain it by their contributions.

We appeal to those of our fellow citizens to whom God has imparted *wealth, and standing, and influence* in this great and free community, in which the laws by which they and their children shall be governed are enacted by the popular voice, to countenance and aid these benevolent endeavors to diffuse every where the light of the Gospel, and promote that only sound morality which it inculcates. We have no sectarian design. Every tract we circulate has received the approbation of the committee of the American Tract Society, consisting of members of five religious denominations, and is supposed to commend itself to all Evangelical Christians.

We appeal to the ablest *writers of our country*, oppressed as many of them are with other labors, to prepare those short, attractive and instructive Tracts, which are adapted for general circulation, and which will add new interest to this system of effort, and occasion more glorious results.

We appeal to the *Female followers of the Redeemer*—last at the cross and first at the sepulchre—who owe to the Gospel the respect and kindness every where awarded them, and their easy access to the heart on errands of Christian benevolence, for their co-operation in this work, and their influence to be exerted in its behalf.

We appeal to *every Christian engaged as a Distributer*, to consider the responsibility and delicacy of this service—to go to it, not as a task but a delightful privilege, in dependence on God, and with prayer and strong confidence in him, expecting the conversion of souls, and persevering in all proper means for their salvation—to adapt his efforts to the character of those among whom he labors, considering that they are responsible to God only for the reception or rejection of the messages he proffers—to have the law of kindness written on his heart and on his lips, avoiding all controversy, and "giving no offence in any thing," that the Gospel "be not blamed"—to remember that the Tracts committed to him are purchased by the sacred funds of the benevolent, and may not be bestowed except where he has evidence that they will be kindly received and read—to continue his labors within the same district, that he may be as a friend and not a stranger—to take with him a christian companion where it shall be found practicable and desirable—to attend the meetings where information may be gained, and his heart be warmed and encouraged—and with an eye single to the glory of Christ in the salvation of souls, act for the judgment day, and for eternity.

We appeal to *all who desire the coming and kingdom of our Lord Jesus Christ*, for their countenance, their pecuniary and personal co-operation, and that they will unite in our prayers to God, that he will save his churches from the guilt of neglecting the souls perishing in our land, and hasten the day when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know him from the least unto the greatest; and God shall forgive their iniquity and remember their sin no more."

ZECHARIAH LEWIS,
S. V. S. WILDER,
JOHN STEARNS,
ARTHUR TAPPAN,
MOSES ALLEN,
TIMOTHY R. GREEN,
MARINUS WILLETT,
WM. A. HALLOCK,
GORHAM D. ABBOTT,
} *Committee.*

Anecdote of Dr. Mason.

We remember to have heard the lamented Bruen, who was Dr. Mason's particular friend and fellow traveller when he was last in Europe, remark that at a certain time they lodged together in the same room; and Mr. B. happening to awake very early in the morning, heard Dr. Mason utter himself in a low tone. He at first supposed that the doctor was engaged in his morning devotions; but soon found that he was revolving a passage of scripture in his sleep, and framing out of it a powerful and original argument in favor of one of the great doctrines of the gospel. When the argument became clear to his own mind, he repeated it two or three times with an air of satisfaction and triumph; as if it were some gain to the cause of his Master whom he loved and served. Mr. Bruen being exceedingly struck with the argument, ventured the next day to mention to the doctor how much he had instructed him the night before in his sleep; and when he repeated to him the substance of the remarks, his reply was that his argument was conclusive, though he had never thought of it before.—*Christian Spectator.*

For the Western Luminary.

Board of Missions.

AN APPEAL TO THE CHURCHES.

To every one who loves the cause of Christ, and desires the extension and prosperity of his kingdom on earth, it must be a matter of deep interest, to watch the progress of missionary effort, and a point of duty to aid, according to ability, in sustaining it. If the Christian in the enlarged benevolence of his heart, fervently prays for the conversion of the world; with what intensity of pious feeling must he regard the exertions made for the salvation of his fellow-citizens, his neighbors, and his kindred! Hence, domestic missions may be expected, generally, to share largely in the prayers, liberality, and exertions of all who sincerely desire the salvation of souls, and the prevalence of the Redeemer's kingkom.

While pious Christians desire the prosperity of every undertaking, which has for its end the extension of the blessings of the Gospel to others; it is natural, proper, and in entire consistency with the most untrammelled and genuine charity, to take a still deeper, and more lively interest in the missions of that Church to which they have voluntarily attached themselves; which, in their apprehension, approaches the nearest to the system of truth and duty, inculcated in the Holy Scriptures; and which, of course, they deem the best calculated to promote the sanctification of God's people, and the happiness of the world.

If the above reasoning be correct, as we think it is, then it will follow that the members of the Presbyterian Church, while they charitably and liberally aid other institutions according to their ability and pleasure, should regard with the highest satisfaction, and seek with the greatest earnestness, the prosperity of that missionary institution which is peculiarly their own,—the recognized organ of the Presbyterian Church, for prosecuting one of the most important objects that can engage the attention, and enlist the energies of any church. It is pleasing to observe that our brethren are becoming daily more interested in the great object of domestic missions, and that their own Board is gradually obtaining a larger share of their attention, and a higher place in their esteem. And we have no doubt but that, as the operations of the Board become more generally known, and better understood, their labours will be more duly appreciated, and the liberality and co-operation of the churches will be more freely and fully accorded.

But the fact ought to be known, that the demands upon the resources of the Board increase more rapidly than their patronage. From brethren who are destitute of the stated and public means of grace, in every quarter of our land, the most urgent calls for help are continually reaching us. We could not turn from our door, a poor fellow creature perishing for want of the means of temperal subsistence:—and how can we turn a deaf ear to the affecting and earnest entreaties of those, *our brethren*—who are famishing for want of the word of eternal life? How can we hear the call for help, from those who are perishing for lack of knowledge, and not extend assistance to them according to our ability; yea, and beyond our ability? The pecuniary concerns of the Board have been managed hitherto, with a degree of economy bordering upon parsimony; and yet, so much does the demand for missionary labour in destitute places and congregations, exceed the means furnished by the churches for meeting that demand, that the treasury of the Board is not only exhausted, but greatly overdrawn; while several thousand dollars of the small compensation allowed to our missionaries, remain unpaid. These self-denied and devoted men, who are labouring for the salvation of sinners, and the edification of the church, are satisfied with a compensation amounting to what is equivalent only to a bare subsistence. If we cannot furnish what has been pledged towards their support, they must suffer, not only the privation of the common comforts of life; but also the more acute distress of being compelled to abandon to spiritual destitution, those flocks, to which they have been administering the instructions and consolations of the Gospel, and some of which have been collected by their own labours.

In this state of affairs, we appeal with confidence to the churches, believing that they need only to know our necessities, in order to their being active and prompt in bringing us relief. They who have the privilege of sitting under the stated ministry of the word of God, and who value their privilege, will not withhold from us that aid, which is requisite for enabling us, as the almoners of their liberality, to extend to others the same precious benefit. By inspecting the Minutes of the last General Assembly, we learn that, of our 2380 churches, 670 are vacant; considerably above one fourth—almost one third—of the whole number in our connexion. Were our two hundred missionaries withdrawn from the field, the churches which would then be left to sad and silent Sabbaths, added to the number already vacant, would constitute nearly one half of the churches belonging to our denomination. So far from compelling any of our labourers to quit the field for want of adequate support, the churches are able, and we trust that they are willing and ready to sustain, not only those who are now at their post; but to enable us to send out many more messengers, carrying the glad tidings of salvation to the multitudes in our land, who are like flocks in the wilderness, without a shepherd to lead them into the green pastures, and by the still waters of the Gospel.

We earnestly and affectionately request the attention of our auxiliaries, and of the churches generally, to this appeal for aid. We are not pleading for ourselves, but for brethren in Christ Jesus, and for thousands who are living without God and without hope in the world; for immortal beings, who must be left to spirtual desolation, unless the hand of Christian charity be promptly extended for their relief.

General Agency.

The continually extending operations of the Board of Missions of the General Assembly, occasion a proportionate call for increasing effort in visiting and bringing before ecclesiastical bodies and particular churches those claims upon their Christian charity, which are necessary to enable the Board to sustain their missionaries in the wide and interesting field which they now occupy. The success which attended the exertions of our esteemed Corr. Secretary and General Agent, the Rev. Joshua T. Russell, in his late visit to the western churches, suggested the expediency of employing two officers, one of whom should confine his attention to the Valley of the Mississippi, and the other to the general concerns of the Board, and the churches east of the Alleghany mountains. By such an arrangement, the Board hope to awaken and keep up an increased interest throughout the Presbyterian church in behalf of that important cause in which they are engaged. It has been found that the geld under the supervision of the Board is so extensive that it is not practicable for one man, however active and laborious, to visit all the more important places, where it is desirable that the voice of the General Agent should be heard: and the correspondence with two hundred missionaries, and many auxiliaries and destitute churches, cannot be attended to with that punctuality which is desirable, by a single person, who must often be absent in the prosecution of his important agency. Hence after due deliberation, the Board, at a special meeting held on the 30th ult. agreed to the plan of dividing the field of labour, which had been proposed by their Secretary, the Rev. Mr. Russell; and in accordance with his request directed him to locate himself at Cincinnati, and appointed him to act there as the Corresponding Secretary and General Agent of the Board for the West. They also referred it to the Executive Committee, to select and recommend to the Board, as speedily as practicable, a proper person for the office of Corresponding Secretary and General Agent, to be located in Philadelphia. It is the sincere hope and earnest prayer of the Board, that this arrangement may secure a more efficient co-operation of the church, and in a corresponding degree augment the means of sustaining the cause of domestic missions, until the desolations of our Zion shall be built up, and her solitary places be made glad.

ASHBEL GREEN,
W. M. ENGLES,
S. G. WINCHESTER,
H. M. KOONTZ,
SOL. ALLEN,
W. NASSAU,
W. BROWN,
R. WALLACE.
} *Executive Committee.*

The following Missionary appointments have been made since November 12th, 1832.

Rev. Hugh Patten, for 1 year to Concord and Union, Kentucky.

Mr. Albert Williams, for 6 months to Morrisonville, N. Jersey.

Rev. Alexander McFarlane, for 1 year to Lawrenceburgh and Elizabeth, Indiana.

Rev. James C. Barnes, for 1 year, half of the time at Rocky Spring, and half in the surrounding country.

Mr. Michael Hummer, for 1 year, to Terre Haute, Indiana.

Rev. George C. Chelsey, for 1 year, to Carmel and Barnett's meeting-house, N. Carolina.

Rev. John Sessions, for 1 year, under the direction of the Ex. Committee of Watertown Presbytery.

The following re-appointments have been made since November 12th, 1832.

Rev. William K. Stewart, Missionary Agent in Illinois, for 1 year, from Nov. 1, 1832.

Rev. John S. Weaver, for 1 year, from Oct. 6, to Belbrook and Clinton Co. Ohio.

Rev. John S. Thompson, for 1 year from Oct. 1, to Providence and Bethany, Indiana.

Rev. Alvin H. Parker, for 1 year, to Ridley, Delaware Co. Pa.

Rev. Cyrus B. Bristol, for 1 year from ct. 11 to Middletown and vicinity, Virginia.

Rev. Samuel Wilson, for 1 year from Sept. 1, to Shiloh and Columbia, Ky.

Rev. James M. Olmstead, for 5 months from Nov. 1, to Perry Co. Pennsylvania.

Rev. James W. Moore, for one year from Nov. 8, to Little Rock, Ark. Ter.

Rev. John L. Belville, for 1 year from June 1, to Washington, Ohio.

Rev. John Hudson, for 1 year, to Middletown, Ohio.

Rev. Thomas Barr, for 1 year from Nov. 1, to Harmony, Ohio.

Rev. Thomas Archibald, for 1 year under the direction of the Tombigbee Presbytery, Mississippi.

Rev. Thomas E. Hughes, for 1 year, to Dunlapsville, Indiana.

Rev. Adrian Aten, for 1 year from Oct. 24, to Winchester and Jacksonsburg, Ohio.

Rev. Asa Lyman, for 1 year from Nov. 10, to Borodino, Canadaga Co. New York.

Rev. Andrew Rawson, for 1 year from Nov. 9, under the direction of the Executive Committe of Niagara Presbytery, N. Y.

Rev. Isaac Purkis, for 1 year from Sept. 18, to La Prarie and vicinity, Lower Canada.

Rev. Robert Rutherford, for 1 year, to New Market and White Oak Congregations, Ohio.

Rev. George G. Sill, Missionary Agent for the Western part of New York, for 1 year.

The field of the Rev. Daniel L. Russell, Agent, was changed from New York to Virginia.

Rev. Jesse Rankin, for 1 year from Sept. 5, to Leeksville and vicinity, North Carolina.

Rev. George W. Ferrill, for 1 year from Nov. 7, to Sharon Congregation, N. C.

Mr. John S. M'Cutchen, for 1 year from Nov. 8, to Lounsburg and Greers, N. C.

Rev. Elijah Graves to Bethlehem and vicinity, N. C. for 1 year from March 7, 1832.

Rev. Philip Pearson, for 6 months from Nov. 7, to Lexington, N. C.

Rev. John S. Blain, for 1 year from July 10, to Pocohontas Co. Virginia.

Rev. William G. Campbell, for 1 year from Aug. 30, to Spring Creek and Anthony's Creek, Virginia.

Mr. Dion C. Pharr, for 1 year from Oct. 10, under the direction of the Ex. Committee of Lexington Presbytery, Virginia.

Rev. James Thompson, for 1 year from Oct. 1st. to Crawfordsville, Indiana.

Rev. Samuel H. M'Nutt, for 1 year, to Park Co. Indiana.

New Auxiliaries.

Church of Grassy Run, Ohio. 2nd Church Lockport, N. Y.
Female Miss. Asso. Newburyport, Mass.
Young men's do. do. do.
Church of Princeton, Indiana.
do. Vincennes, do.
do. Rockville, do.

POPERY.

From the Christian Advocate.

Roman Catholic Controversy.

(Concluded.)

4. Our next remark, in the way of *objection, is on the legalized immoralities of the church of Rome.—The sale of indulgences for example*—is a *bundle of licenses* to sin, and to making merchandise of souls.

Dulpin, a popish writer of the 15th century, says,—"Indulgences granted by the Pope, were more common than ever—they had become a *kind of traffic*."—St. Thomas Aquinas says, in defining them, "There actually exists an immense treasure of merit, composed of the pious deeds, &c. which the saints *have performed, beyond what is necessary for their own salvation, and which are therefore applicable to the benefit of others*.—The Pontiff is empowered, as the guardian and dispenser of this sacred treasure, to assign to such as he thinks proper, *a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes*." In a book published at Rome called "The Tax of the Apostolic Chancery," the price of these indulgencies is set down at large. Some are too shocking to relate. But look at these:—for a layman murdering a layman, about 7s. 6d.—for killing a father, mother, wife, or sister. 10s. 6d.—for a priest to keep a concubine. 10s. 6d.—for striking a priest, 10s. 6d., &c. It has been tried to disown this book, and it is now prohibited; but it has been sanctioned by the church of Rome in Popish and Protestant countries—the Protestant princes mention it as one of the reasons of their rejecting the authority of the council of Trent: It was printed at Rome, A. D. 1514, at Cologne, 1515, and Paris 1520, 1545, 1625. And Claude d'Espence, a Roman divine, of Paris, in the 16th century, says, "Provided money can be extorted, every thing prohibited is permitted—*the greatest crime is to be poor*. Shameful to relate! priests have permission to keep concubines, and live with harlots; if they pay an annual tribute, and in some places they compel them to *pay* the *tribute*, saying they may keep them if they will. There is a printed book, which has been publicly sold for a considerable time, entitled 'The Taxes of the Apostolical Chancery'—from which one may learn more enormities and crimes than from all the books of the Tummists. I refrain from repeating the words which are enough to strike one with horror." Com. on 1 chap. Epis. Titus. degess. 2. Pope Paul the 3d publicly *licensed* brothels; and there were in Rome alone, 45,000 evil women. The tax was collected once a week by the Pope's *holy* agents. The chest in which all the money given was deposited, was then opened. One third part went to the house; one-third to the women, one-third to the Pope!

And Leo the tenth published on Nov. 9, 1515, a Brief in which he claims the right of granting indulgences to the living and the dead—and to *forgive the guilt and punishment of actual sins*.

The history of Tetzel, Luther, and of the remote, but original cause of the glorious Reformation, we need not here repeat.

Now when these things are put together, the result is, that the church has been amazingly corrupt in its *morals, and that this was according to law*. If our author disclaims these corruptions, and allows his church to be fallible, then we are done—if not, we ask for his reply. The order of Jesuits was suppressed by Clement XIV., but revived in this century by the Pope, and of course *sanctioned*, as an *order, acting* on a *particular system*.

They are the great agents in spreading Romanism, and are becoming numerous by emigration in our own beloved country. Their "secreta monita," or secret instructions, will disclose their character as an order.

We have them in our possession. They are such as these.—"To keep these instructions from falling into the hands of strangers—if they do—to deny that they know any thing about them—and they are not to be *transcribed* without the consent of the general, or Provincial.

One Chapter is—"*Of the proper method for inducing rich widows to be liberal to our society*"—care must be taken to remove such servants, by little, and little, as do not keep a good understanding with the society. They must be watched, and wooed, and won cunningly, and gradually, till they are prepared for a confessor, celibacy, &c.

Another chapter is—"*How such widows may be secured and their effects disposed of*."

Another is —"*In what manner the Society must deport, that they may work themselves into, and after that preserve a familiarity with princes, noblemen, and persons of the greatest distinction*,"—as to get their ear—wink at their vices—get into foreign embassies—conciliate the domestics, and favourites of princes—allow latitude to the consciences of great men—become acquainted with the *quarrels* of great men, and thus get at their secrets, &c. particular instructions are given also as to the control of colleges, churches, &c.

The 8th Chapter, (*well obeyed in Maryland,*) relates to the manner of treating widows' children that they may embrace a *devoted life*—their sons especially are to be provided with tutors, devoted to the interests of the order—and are, by all efforts in their power, to proselyte them. The 9th, relates to getting money for the society, especially by requests, &c." This is not fiction, but sober history, and finds its commentary, and its proof in the lives of the Jesuits. We refer to the Provincial Letters of Pascal for a farther view of their principles, morals, and shocking casuistry. Now we ask, are these *secret instructions* denied? It cannot be! How will these things be explained? How the Jesuits defended?

Another objection we urge is, *to the accredited doctrine of Romanists, that faith is not to be kept with heretics*, (always remembering that all are heretics who are not of the church of Rome.) Now for the proof. Gregory VII. made a *decree prohibiting all* to keep faith with excommunicated persons, till they rendered satisfaction to the church. Martin V. says, "Thou sinnest mortally, if thou keep thy faith with heretics." Gregory IX. made this law—"All under the jurisdiction of those who have openly fallen into heresy, *are free* from obligation of fidelity, dominion, and every kind of obedience." And Bisnop Simanca says of this—"Husbands are not bound to wives who are heretics," (awful sentiment.) "Justly were some heretics burnt by the most solemn judgment of the Council of Constance; *although they had been promised security;* and *Thomas Aquinas* says that a Catholic (Roman) might hand over an heretic to the judges, *though he had pledged* his faith to him and *sealed* it with *an oath*." Pope Innocent did the same towards the poor Waldenses, in his Bull of 1407.

But what do councils say?—The council of Constance was a general council—and its authority with Papists is unquestionable. It was composed it is said, of 346 Archbishops, and Bishops, and 564 Abbots and Doctors. This council (page 120) declares "as to *safe conduct granted to heretics*," that still they shall be tried and punished; and that the person promising them security, shall not in this case, be obliged to keep his promise, by whatever tie he may have been engaged—when he has done all in his power.

And poor Huss was burned, while the Emperor was forced to break his promise of safe conduct.

The council of Trent accredits the canon of the council of Constance as to faith with heretics—and it is now if they are *consistent, standing law with Romanists*. The form of declaration of every priest binds him to receive without doubt, the canons and decrees of councils, and expecially those of the council of Trent! Then, can a priest be a true Romanist, and yet keep faith with heretics? We shall rejoice in seeing such principles disclaimed. But that were anti-papistical "*When the church speaks we are bound to be silent and obey*," is the motto lately published in our own city by a priest of Rome. Now are popes, and two great general councils authority? If so, what becomes of faith with us poor heretics?

The other items, under *the head of immoralities*, we must waive for want of space; while we mention our *last objection* (at least for the present) *and that is, that the system of Romanism is a legalized violation of the rights of man*, in relation to *personal rights, national rights*, and church *rights*. Is it not true that the church of Rome lords it over the consciences of men? The very sentence quoted above from a recent publication in the Itinerant, viz. "when the church speaks we are bound to be silent and obey," is virtually a submission to tyranny over the souls of men. The postulate is, that the church is infallible, and of course we must believe as she does, whether we think it right or wrong. Is not this implicit faith and forcing of conscience? And see the very fearful, (can we say le s than) blasphemous usurpations of the church in its head, the Pope!

Ravaillac says, "*To make war against the Pope is to make war against God—seeing that the Pope is God, and God is the Pope*." Pope Clement VII. with his cardinals, thus writes to king Charles VI. "As there is but one God in the heavens, so there cannot, nor ought to be of right, *but one God* on earth" i. e. the Pope! and it is canon law—"that the Pope who was called God by Constantine, can neither be bound nor loosed by any secular power—for it is manifest that a God cannot be judged by men!"

Bellarmine is an accredited Popish writer. He was the Pope's counsellor—wrote under his eye, taught in his university, published his books in Rome, and dedicated them to the Pope. Of course it is to be supposed he knew the system he taught, and had the Pope's sanction, as he was never condemned for what he said. He says, "If the Pope should commend vice and prohibit virtue, the church *would be bound to believe vice to be good, and virtue to be evil*, unless she should sin against conscience." The canons say "His will is instead of reason—he can dispense with law; can make justice injustice, by changing and correcting laws—and hath, in a word, *a plentitude of power*." Now is not this usurping the lordship of conscience, and an utter violation of the rights of man?—Yea, of God himself? But the *way of enforcing* these usurpations is a proof of the meaning that was given to them. For example.—In 1181, Pope Lucius the Third issued a decree against the Waldenses—"We being supported by the presence and power of our most dear son, Frederick, the most illustrious emperor of the Romans—with the common advice of our brethren, and other patriarchs, archbishops and many princes, by our apostolical authority, do condemn all manner of heresy; particularly we declare (here is a long list of names) all such to be under a perpetual anathema." After cursing the *Preachers*, it proceeds to curse the laity, for *heresy;* and "unless by adjuring his heresy and making satisfaction, he immediately returns to the orthodox faith, we decree him to be left to the sentence of the secular judge, to receive condign punishment according to the quality of the offence."

And however men, frighted by these tenets in this free land, are driven to shifts on this subject, we know what *this Pope* meant by handing them over to the civil power: And Pope Innocent the Third writes—"Persecute them with a strong hand; deprives them of their lands and possessions; ban is them, and put Catholics in their room." He urged princes to the work of persecution; he tells Louis, of France, "That *it is the command of God*, to smite heretics with the sword"—and forbids Henry VIII. of England to make war then on France, "lest the king, his prelates and barons should be forced to turn their arms *from the extirpation of heretics to their own defence*." The result of this persecution was, the slaughter, by the authority of the Pope of 200,000 poor defenceless people, who were acknowledged to have no fault worthy of such butchery, but a refusal to submit to the spiritual evils and believe the errors of the Pope.

The history of the Inquisition is fraught with the most appalling evidence of the truth, that the church of Rome persecutes on principle, where it has the power. This horrible institution was founded for the very purpose of forcing men's consciences, by the most terrible torture that tongue can tell or heart conceive; or else of committing the obstinate heretics to the flames. We know that it has become fashionable in this day, to deny that the Pope and church have any thing *to do with the Inquisition!* Now to test this, I would ask if the Pope ever *prohibited the Inquisition!* Could not the Pope put it down if he would? has he not connived at it? nay, more—has he not sustained it by his influence? We have many appalling facts on this subject, which ought to see the light, but we cannot now record them. But we ask a reply to the above queries. And who is not familiar with the revocation of the edict of Nantz? did the Pope disapprove that bloody drama? Again, does not the Pope claim superiority to all earthly tribunals? We do not mean merely that his spiritual relations are unearthly, (we wish they were more so,) but that he claims the power of both swords," i. e. supremacy, *civil* and *religious*. Look at the case of John of England. He deposed him—sent a prince with a great fleet against him—offering the prince the remission of his sins, great and endless spiritual blessings—and England too, as the price of his chastising the rebellious king. But the Pope finally tells Philip, that John had returned to obedience, consented to do homage to the Pope for his dominions; that he had made his kingdom a part of St. Peter's patrimony, &c., and that he must let him alone. Now I should like to have this explained—and many other acts of usurpation like it, with which all are familiar. Was it right or not? Why did the Pope (for it cannot be denied,) receive homage from kings and depose them, &c. &c.? Was it right *then?* and if so, is it wrong *now?* Is the Pope empowered to interfere as he has notoriously done, between rulers and subjects? to forbid their allegiance to their lawful governors? If the civil powers refuse to obey him is it wrong or right? Has he from God the power to excommunicate rulers for resisting his power? When he hands a heretic over to the civil power, is the civil power bound by this act? If the civil power refuse to punish him for religious error, does it lay itself liable to the wrath of God? Have not Popes and Cardinals directly decreed the burning of heretics, so that the civil power had no alternative but doing it, or excommunication, and papal wrath? Does not the very nature of Popery require a state establishment? Protestants, we own, have often sinned in this way, and do now in some countries uphold state establishments. But we think them ruinous to the church and state: and reject and resist them. Do Papists sincerely think so? or does not their system require to be abjured in order to be American republicans? The Pope is a temporal prince. Is this consistent with the head of the church? In his person meet the Prince and the Pope. How does he treat a subject of his who turns heretic? In pressing these questions, we intend to be respectful, though plain—and as we have been called on for a defence of our views, so we feel it a duty to reply. We do not wish to charge any papist with the consequences of his principle, if he from the heart disclaims them. But we think a man who is a Christian, and yet a Papist, must at least be a very poor logician, and defends his principles at the expense of consistency. We would farther add, that it is not for reproach, but on principle, that we use the names of papist, and Romanist instead of Catholic—for we are Catholics ourselves—as we suppose, and they are not. Finally—we expect a reply to these various objections and inquiries—and we ask from some *accredited respondent*, not from one whose defence may be disclaimed, after the trouble of an extended discussion has been gone into. There are priests and bishops, &c. We are willing to meet any of them, on the broad field of this important and vital discussion; and hereby make this disposition known.

And now my dear madam, I have to ask your pardon for my long delay—for which my reasons have already been stated. The confusion and trials, incident to my contemplated removal from Baltimore, have still more retarded this answer. For any farther reply, I refer you to the Protestant,"* from which I have derived important aid, and to other standard works on this general subject. Though removed from Baltimore I shall be near at hand, (in the city of Philadelphia,) and by God's grace, prepared for any respectful and intelligent communication of responsible character on this subject.

I am, dear Madam, with great respect and regard, your friend and servant,

JOHN BRECKINRIDGE.

Baltimore, July 25th, 1831.

* A Scotch work, by M'Gavin, of great merit, in 4 vols.

COMMUNICATIONS.

For the Western Luminary.

BROTHER SKILLMAN,

I here subjoin a few thoughts which presented themselves to my mind, while contemplating, on the evening of Dec. 31st, the rapidity and changes of time. If they are in any way calculated to call home the wandering thoughts of men, and lead them for the future, to set their aim higher and holier, than they have done during the past year, you are at liberty, should they be worthy of it, to give them an insertion in your valuable paper.

Thoughts on the Close of the year 1832.

This night, at 12 o'clock, expires the year 1832. Within its short course, thousands of our fellow beings have disappeared from the stage of life—from the circle of friendship—from the watchful love of fathers, of mothers, of sisters, of brothers—from the pure affections of fond wives, of tender husbands—from the music of youthful voices, and the joys of family union. The Farmer has ceased to till the ground—the plough lies in the furrow—the horse has found the stall; consumes the food which the hand of his master gathered; becomes the mute servant of new lords and continues faithful until he expires under the influences of time, or the pains of cruelty. The Merchant has vacated his desk—ceased are all his speculations—blasted are all his bright anticipations of an earthly nature. Did he seek the treasures of time, or treasures in Heaven? Did he worship wealth, or the God that gave them?—The Mason builds no more—his last attempt, probably unfinished. Did he seek a 'Building not made with hands, eternal in the Heavens'!—The Carpenter has laid down his hatchet, saw, and plane. The Painter has laid down his brush. The Lawyer pleads no more in defence of others, but would plead for himself—he has left the earthly bar for the bar of God. The Smith's hammer lies on his anvil—its sound hath died away—the arm that wielded it has found its rest in mother earth. The minister of the everlasting Gospel, hath completed the warfare in his own bosom—concluded his last sermon—raised his warning voice to the guilty inhabitants of earth the last time—bid adieu to his mourning flock—taken his flight to the realms of his Master and friend—the creator, preserver, and final Judge of the world; and receives his reward in unending bliss. The ambitious Politician has been called from angry debate—he can no longer rouse the stormy passions of the human heart—no longer lead prejudice to heights of madness—no longer array father against son, son against father—brother against brother—friend against friend—no longer sacrifice for his own interest, that of another. The Patriot, the true, disinterested Christian Patriot, too, hath left time—gone to Eternity. He loved his country—he hath bid her adieu—he labored long and hard to place her under a wise, just and durable government. He has gone to a kingdom where nought, save peace, joy and gladness is found; a kingdom whose ruler is Jehovah—the all powerful, all-wise, all-merciful God. A kingdom whose subjects are Angels, and 'Spirits of good men made perfect'—love is the bond of their union. Yes, even the Physician who plied all his skill to rebuild the falling body; to detain the almost expiring flame of life's feeble lamp—while around him stood the weeping wife, with convulsive bosom watching the flickering spirit of her bosom friend—the anxious son, and the trembling daughter, fearing to meet with the irreparable loss of father and guide. Yes, even the Physician hath been compelled to obey the stern command of the destroying Angel. He hath followed his patient to the Physician of souls. And *sin*: what hath *it* done! O! who can *know all it hath done*! What sorrow hath it *not* brought, with its pestilential breath, upon our souls! Could the veil that hides the world of damned spirits, be lifted, who would feel like unto the alarmed Jailor, or the trembling Felix! Who would not cry 'What shall I do to be saved!'

The year which hath just numbered itself with the past, has exhibited to the world, the inflexible Justice of a sin-avenging God. All nature seemed burthened with the pollutions of men. God spake to her, and she sent forth her fatal wind; it went over mountain and valley; ocean and river; city, town, and village, and many were its spoils—awful its devastations. All feared its approach—its presence struck terror to almost every heart, and many for a while, trembled at the wrath of God—were almost persuaded to become Christians.

How many of those who, with the searching eye of God upon them, resolved to do the works of righteousness, have made good their promise! Reader, can you answer for yourself! If, during the past twelve months, you 'were without God and without hope in the world', where and what will you be, during the next year! C. R.

Louisville, December 31, 1832.

For the Western Luminary.

Danville Female Tract Society.

Danville, Ky. Jan. 3, 1833.

MR. SKILLMAN,—I send you the copy of a resolution of the Danville Union Female Tract Society, adopted at their annual meeting on the 31st Dec. 1832.

"*Resolved*:—That in reliance on divine grace, and the aid of our friends, we will endeavor to raise immediately $100. One half to be devoted to the circulation of Tracts among the heathen in China, the other half in Hindostan."

The day was inclement, and there were but 13 ladies present. And had they been like too many professors of religion, they might have thought, and said what can we do! Since there are so few of us, had we not better wait for more help? But let the result of the meeting speak for them. The resolution was offered; a few plain statements were made by two or three male friends present, and in five minutes $66, were pledged, to carry into effect, the resolution. 12 of the 13 females present, pledging each $5, and measures were adopted for a speedy procurement of the remainder of the sum. And they will do it; yes, I believe they can, and will do more. And instead of ever regretting their resolution to do so much, I believe it will not be long before their only cause of regret in relation to this subject, will be that they did not resolve to do more.

Now, ought not others to go and do likewise! If a dozen christian females, in the small village of Danville could so promptly and cheerfully pledge $60 for this benevolent work, what ought to be expected from all the christian females in our state! And their reward would not merely be the pleasure arising from a consciousness, that they were acting for God, and the good of souls; for "they that give to the poor lend to the Lord." And though, in the great mass of benevolent influence, which must be brought to bear upon the heathen world before it is converted, individual efforts may not be distinguished; yet he that spake with approbation of the widow's mite, and records even a cup of cold water, given in the name of a disciple, will exhibit a faithful record of every particle of benevolent influence spread out in imperishable characters, on an immortal scroll, to be read by the vivid glare of eternity. And surely no one will ever regret to find an item registered to his credit there. Suppose such an item to be a tract winged by the prayer of faith to some heathen hut, now a habitation of cruelty—an abode of wretchedness; but by this means converted into an assylum of peace, and piety, and love. Suppose a family thus reclaimed from degradation, and idolaty and hell, mingling with the seraph throng in Heaven, and with rapid glance, perusing the records of heavenly beneficence, suddenly to light upon the name of their benefactor. Can it be conceived how they would delight to ponder upon the name, admire the kind deed, and wonder how an effort which cost so little, could effect so much; and then with deeper reverence for the inscrutible ways of God, raise a louder shout of gratitude and praise! Who then, that professes to believe in the veracity of God—in the worth of a soul, and the retributions of eternity, will hesitate *to court* the self-denial which proposes a reward so attractive! What soul with a spark of genuine, christian benevolence, will not dilate with ardor to engage in a work so dignified, so grand, and fraught with results as enduring and expansive as the deathless soul of man! Who will stop to estimate the value of ease, of energy, and wealth, when every well meant effort in behalf of dying man, may not only add to the amaranthine wreath which is to encircle his own brow; but may also add another star to the Saviour's crown, and aid to recompense him *for* his pain and the travail of his soul!

Another reason also, for operating upon the heathen through the medium of Tracts, comes to us with peculiar force. If we send the living missionary among them, disease or death may soon terminate his usefulness. But when we send a tract among a reading people, such as are the Chinese, and many of the Hindoos, we send an instructor which will outlive the pestilence or the plague. It fears no disease, regards no climate, and hesitates not to approach the infected pillow, with its whispers of mercy and consolation. It may secretly and silently undermine the strong citadels of the proud and venerated philosophy of the inhabitants of the "Celestial Empire," and make its modest, but effectual appeal, to the deluded and self-immolated victim of Indian superstition; where lofty disdain, or inveterate prejudice would erect an impervious bar to the obtrusion of the living missionary.

The subject expands, upon a mere partial examination. In every attitude in which the subject is viewed, reasons for prompt, and efficient effort crowd upon the mind of the honest enquirer after duty. Let every one then, who wishes well to his own soul—to the prosperity of vital religion in our own country, and to the cause of evangelical truth, among earth's dying millions, ponder well his duty, and responsibility. And let every one remember—as was lately remarked on an occasion similar to the one which has elicited these remarks—that "no man has more religion than he has love for souls."

A SPECTATOR.

For the Western Luminary.

Force of Public Sentiment.

The Presbyterian church in this place, was organized about four years since, by the Rev. John W. Hall, and is still under his pastoral care. From time to time, during this period, it has enjoyed special seasons of the out pouring of the Spirit of God, and now it was for the first time, that I learned that *Heaven* was a *noisy* place, and from the remark which followed, one might infer that a comparison was intended, between the hosannas of the redeemed in Heaven, and the noise and confusion but too frequently witnessed, at some of our protracted meetings. There (in Heaven) added the speaker, those who choose to do so, have the liberty of praising God aloud, while here, if a brother or sister feels disposed to praise God alond, they must refrain, because public sentiment goes against it. This was rather a strange acknowledgment from a minister of the Gospel, and there was no mistaking the part of his audience for whom it was intended. But can it be possible, that men professing the religion of Christ Jesus, can withhold from him who is the giver and bestower of every good, that praise which is justly his due, merely because it does not meet the approbation of a sinful world? If so, then, "O my soul come not thou into their secret, unto their assembly, mine honour be not thou united."

It would seem to me, that *when conscience urges the propriety* and the *necessity* of loudly vociferating the praises of God, let public sentiment be *ever so much* against it, it should on no account be stifled, neither the smiles nor the frowns of our fellow *men*, should under any circumstances, deprive our Maker of the glory due unto his name. We should never so far regard the opinions of the world, as to risk the displeasure of the God who made us. With regard to these matters, I am clearly of the opinion that we should pursue just the course, which a consciousness of duty may dictate. If I am disposed to worship God in silence, why may I not be allowed to do so, and still be spared the censure of those, who seem to think that they enjoy the most of religion, who make the most noise about it, and who are impressed with the belief, that little or no good comes of meetings where *solemnity, silence and good order* are generally observed. If others feel it compulsory for them to shout aloud the praises of their God, they should do so; public sentiment, or the opinions of any particular sect. (Blue Stocking though they be) to the contrary notwithstanding. PELHAM.

Gallatin, Dec. 20, 1832.

N. B. For one, Mr. Editor, I am happy to find that public sentiment, in our town, with regard to the order and solemnity of public worship, so nearly accords with what is taught us in the sacred Scriptures. See 1 Corinthians, 14 chap. 33,34,35, and 40th verses.

Public Worship at West Point.

The following recommendation is from the Report of the Secretary of War.

'The Military Academy, as will be seen by the report of the board of visitors, is steadily pursuing its course of usefulness.

I coincide in opinion with the board in the suggestions they have made, and commend them to your favorable notice. From personal inspection, I am satisfied that the additions to the buildings, pointed out in the report, are required by the public interest, and that they are essential to the comfort of the professors and pupils, and to a due prosecution of their duties and studies. And, especially, am I impressed with the importance of a proper place of public worship, where all the persons attached to the institution, amounting, with their families to more than eight hundred individuals, can assemble and unite in the performance of religious duties. In a christian community, the obligations upon this subject will not be questioned; and the expense of providing a suitable place of worship, especially as a chaplain is maintained there, cannot be put in competition with the permanent advantages of a course of religious instruction to such a number of persons: a large portion of whom are at that critical period which determines whether the future course of life shall be for evil or for good.'

It is gratifying not only to see the establishment of public worship recommended by the General Government, but to see its importance admitted so unreservedly. It is the more gratifying, as during the effort to stop the transmission of the mail on the Sabbath, a year or two since, some persons high in influence and station were much alarmed lest the recognition of the obligations of religion by our General Government, should lead to a union of Church and State.—It was then contended that it is an infringement on the constitution and an unjustifiable partiality to a portion of the community, to own even by implication that christianity is the religion of the land. We are glad that the Secretary of War is not afraid to state that we live 'in a christian community'—and that religious institutions are not to be put in comparison, as to the value of their influence, with pecuniary considerations. Would not the same regard for religious institutions, lead to a suppression of Sabbath mails! At any rate, we would hope that some of the members of the National Legislature, and others of our rulers, if the hint is needed, will act on the intimation of the Secretary of War, as to the importance of public worship—and while making provision for its enjoyment at West Point, regard it as a matter of duty as well as a privilege, to attend upon it at Washington. Such an example by our rulers would exert an influence of the happiest kind on all ranks of our citizens. Were they to meet and mingle their devotions in the sanctuary, from Sabbath to Sabbath, nothing would do more to check party spirit, and excite good will towards each other, and united efforts to secure the welfare of our common country.—*Connecticut Obs.*

Ardent Spirits in the Army.

We have already adverted to the order of the Secretary of War in respect to the use of ardent spirits by the troops of the United States. The following sentiments from his Report on the same subject will meet the wishes of every friend of temperance and humanity.—*Conn. Obs.*

'Simultaneously with this arrangement, a regulation was adopted, prohibiting the sale of spirituous liquor by the sutlers to troops, and its introduction, under any circumstances, into the camps and forts of the United States, with the exception of the hospital stores, and of the quantity necessary to issue under that provision of the law which allows an extra gill to every soldier engaged in fatigue duty. No authority to dispense with this is vested in the Executive, and Congress alone can interpose the necessary remedy. I am satisfied the great cause of public morals, as well as the discipline and efficiency of the army, would be promoted by an entire abolition of these issues, and I cannot but hope, the legislative authority will be exerted for that purpose. An addition of three cents to the sum allowed for extra daily labor, would be more than an adequate pecuniary compensation for the deprivation herein recommended, and would increase, but in a very inconsiderable degree, the public expenditure.

A very partial knowledge of the actual condition of our army, is sufficient to satisfy the most superficial observer, that to habits of intemperance may be traced almost all the evils of our military establishment. These need no enumeration, that an adequate conception may be formed of their nature and consequences. But it is time, that an enemy, so insidious and destructive, were met and overcome, that all palliatives were abandoned; and that a system of exclusion, of entire, unconditional exclusion, were introduced and enforced. Every just consideration of policy and morality requires this measure, and public opinion is certainly prepared for, and would approve it. I earnestly recommend the subject to your most favorable consideration.'

Arabian Apilogue.—"I was continually complaining of the strokes of Fate, and the severity of men.—I was without shoes, and possessed no money to purchase any. I one day went to the mosque of Damas, and I there beheld a man who had lost both his legs. I praised God, and no longer complained of wanting shoes."

The New York Journal of Commerce says that the whole amount of Lottery schemes issued since the adoption of the new Constitution of New York is not less than 37 millions of dollars.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 9, 1833.

A Hint to Subscribers.

We have now no travelling agent, and are obliged to address delinquent subscribers through our columns. Such of our patrons as are in arrears, will confer a favor on us by transmitting their respective dues, as soon after this notice meets their eye as may be convenient. We have recently made some improvements in our paper, and design making still more; but this cannot be done without money. We hope any thing further is unnecessary.

Will the friends of the Luminary give us their aid in our attempts to give the paper a wider circulation! Cannot your neighbor be prevailed on to subscribe! And if he do so, will not he and his family be benefitted by it!

Election of City Officers.

The election for Mayor and Councilmen of this city for the current year, was held on Saturday last.—The following gentlemen were elected. MAYOR—CHARLTON HUNT.—COUNCILMEN—*First Ward*—Messrs Bruen, Putnam, and Leavy. *Second Ward*—Messrs Ashton, Gaugh, and Oldham. *Third Ward*—Messrs Layton, Robb, and Hart. *Fourth Ward*—Messrs M'Kinney, Megowan, and Combs.

Dr. Blackburn's Address on Temperance.

A highly respectable and attentive audience was addressed on the subject of Temperance, in the Methodist church of this city, on Friday evening last, by the Rev. Dr. Blackburn, agent of the Kentucky Temperance Society. We have rarely ever seen more attention given to a speaker on any subject. A powerful impression was evidently made on the minds of the numerous audience; and the result of the meeting afforded a most satisfactory testimony of the progress of the Temperance reformation in this vicinity. On circulating the cards at the close of the address, to procure signatures, *ninety-two* individuals subscribed their names to the pledge of total abstinence from ardent spirit, and were accordingly enrolled as members. It may be well to mention, for the encouragement of other Temperance Societies, that a few days previous to this meeting, the Temperance Circular and Pledge recently issued by the several State Societies, had been distributed to every family in the city. This no doubt had a favorable influence on the meeting. By reading that important document, the minds of many were doubtless led to the subject, and induced to attend the meeting with favorable prepossessions towards the cause. We would here take the liberty of again urging it upon the different Societies in this region, to commence the work of supplying the families in their respective neighborhoods with this Circular. If this should be generally done, a powerful influence would be exerted on the cause. Will not the officers of the different Societies take this subject into consideration! But to return to the address of Dr. Blackburn.

Not having furnished ourselves with notes, we shall not do the speaker the injustice to attempt to present his able and convincing arguments and forcible illustrations, in any thing like a detailed form. The discourse was founded on the passage in the 19th chapter of the Acts of the Apostles, in which an account is given of the attempt of Demetrius the silversmith and his craftsmen to create a violent prejudice against Paul, because the doctrines he preached interfered with the business by which they gained their wealth, namely, making silver shrines for Diana, the goddess of the Ephesians. The idolatry brought so forcibly to view in this passage, however, furnished the theme for the address. In the course of his remarks, the speaker mentioned many new and important facts on the subject of Temperance, and related a number of original anecdotes furnished by his own experience and observation. Several of the leading objections to the Temperance cause were examined at length; and the sophistry by which they are supported was successfully exhibited. The audience were informed, that the original manufactor of alcohol—an Arab about the 10th century—was at first lauded to the skies by his countrymen, but when they had acquired a more mature acquaintance with the liquid fire he had brought into being, their first judgment was reversed, and the unfortunate individual who had been declared the benefactor of his age and country, was driven off to die in exile. We learned from the Address, that there were in the United States, as early as 1815, 40,000 distilleries. We also learned, that among the Quakers or Friends in Pennsylvania, who taste no ardent spirit, the average ratio of life is 47 years; while in reference to the rest of the population in the same region, it is only 37 years. The statistical information respecting Temperance in Kentucky, however, we regarded as perhaps the most important part of this valuable address. Many facts were stated on this point, with which it behoves every friend of the cause in our own state to be acquainted. Among other facts, it was stated, that there are now in this State about 20,000 members of Temperance Societies; and between 18,000 and 30,000 drunkards!!—and that each individual in the state is taxed, on an average, $5 yearly, in consequence of the use of ardent spirits. The speaker had visited, in company with others, many of the houses in the city of Louisville where ardent spirit is retailed. He was informed by the proprietor of one of these misnamed *coffee houses*, that, he sold, on an average, more than *eight hundred* glasses of ardent spirit in a day, at the rate of six and a fourth cents a glass!!—receiving the sum of fifty dollars daily from this kind of trade alone!! He had taken the pains to make an accurate estimate, while on the spot, in a part of one of the counties in this state, and ascertained, that out of 218 voters living in the same section of the county, 122 were confirmed drunkards!!!

These are only a few of the startling facts that were laid before the audience on the above occasion. Are they not well calculated to alarm every lover of his country, and to excite every friend of Temperance to renewed and untiring efforts in the great moral reform that has been commenced in our land! He who cannot be excited by such statements and exhibitions as these, to dash from his lips the poisonous draught, and enlist under the broad catholic banner of Temperance, should not be surprised, if the community very soon begin to question his right to the character of Christian or philanthropist.

Board of Missions.

It will be perceived by a communication in to-day's paper, that the field of labor heretofore occupied by the General Agent of the Assembly's Board of Missions has been divided. The Rev. Joshua T. Russell, former agent of the Board, has been transferred to the general agency of the western division; and has located himself at Cincinnati. No appointment has yet been made for a general agent to reside at Philadelphia.

FROM LIBERIA.—The African Repository for December—which lies before us—contains much interesting intelligence from the Colony at Liberia. The general health of the Colony is said to be good. The condition of the schools is represented as quite prosperous. A statistical account states, that there are now attending the public schools, 91 boys and 110 girls, besides 25 adults who attend an evening school—making an aggregate of 226.

To Correspondents.—The space occupied by the article on Romanism, from the pen of the Rev. John Breckinridge, has occasioned the delay in the publication of the valuable article entitled "A warning to Protestant Parents." It shall appear in our next.—The Minutes of the last Synodical meeting of Indiana will be given in next week.

Governor's Message on Nullification.

The Governor of Kentucky has recently laid before the Legislature now in session, a Message communicating to that body the *Ordinance* and other documents of the late Convention of South Carolina. These documents were transmitted to the Governor by the Executive of S. Carolina, with a view to their being acted on by our General Assembly. The first document is the Report of the committee of twenty-one to the convention of the people of S. Carolina, respecting the imposing of duties for the protection of domestic manufactures. The second is the Ordinance of the Convention to nullify certain acts of Congress; and the third is an address to the people of the United States by the Convention of the people of South Carolina.

The Governor urges that the Legislature express its regret at the existing state of things in reference to this subject, and that it assure the people of South Carolina, that the people of Kentucky will do all they can, consistently, to allay the excitement that has arisen; while at the same time they protest against the right of a single state to nullify an act of Congress. It is recommended by the Governor, that the opinions of the Legislature on this important subject, be embodied in a series of resolutions, declaring its disapproval of the revolutionary doctrines contained in the Ordinance, and that, if after all has been done that can be done, towards a reconciliation of this unhappy controversy, S. Carolina should resort to force, or make a violent attempt to sever herself from the union, the people of this state will support the general government in the use of any legal and constitutional means necessary to prevent the consequence of such a catastrophe. It is recommended in the Message, that a copy of the resolutions when passed, shall be sent to the Governor of South Carolina, to the President of the United States, the Governors of each of the other states, and to each of our Senators and Representatives in Congress.

For the Western Luminary.

Manual Labor in Centre College.

Brother Skillman:—The Executive Committee of the Kentucky Education Society, desiring to see the benefits of the Manual Labor System extended to others besides those preparing for the Gospel Ministry, have, with the concurrence of the Society, resolved to receive upon the farm connected with Centre College any young man who wishes to receive a Collegiate Education. The payment of $ 60 per annum, by himself or his friends, will enable any youth, working 2 hours per day on the farm, to procure a thorough education.

From a statement made in the New-York Observer, by the friends of the Oneida Institute, I perceive that in that Establishment, which has usually been considered the most successful specimen of the Manual Labor Institutions in the country, the labor of the young men does not come as near covering their expenses of board and lodging as the labor of those on our farm. The average deficit of the proceeds of their labor is $ 33 per annum—this each of them pays on an average for his board, washing, and lodging, besides the proceeds of his labor. With us the sum paid *for the same articles*, is $ 30 per annum, in addition to the proceeds of the labor. The remaining $ 30 are paid for tuition with us. It would be an immense advantage to the cause of education, if sufficient funds could be procured to enable us to offer to all, the advantages of a thorough literary and religious education without requiring any remuneration for instruction. If some enlightened and pious men would endow our Professorships, we could make a good education cheaper here than it has ever been in any part of the world.

JOHN C. YOUNG.

Danville, Ky. January 3, 1833.

South Carolina.

The Union and State Rights' Party in South Carolina have recently held a Convention, with reference to the existing condition of things in that state. The Convention has issued a document, remonstrating and protesting against the ordinance passed by the Convention of the Nullifiers.

On the receipt of the President's Proclamation at the capitol of South Carolina, the Legislature immediately passed the following resolution:

'WHEREAS, the President of the United States has issued his Proclamation denouncing the proceedings of this State, calling her citizens to renounce their primary allegiance, and threatening them with military coercion, unwarranted by the Constitution, and utterly inconsistent with the existence of a free State;

Be it therefore Resolved, That His Excellency the Governor, be requested forthwith to issue his Proclamation, warning the good people of this state against the insidious attempt of the President of the United States, to seduce them from their allegiance, exhorting them to disregard his vain menaces, and to be prepared to sustain the dignity, and protect the liberty of the State against the arbitrary measures proposed by the President.'

Two hundred thousand dollars have been appropriated by the Legislature for the purchase of arms. Gov. Hayne, consequent upon the receipt of the proclamation, called for six thousand militia.

A CONTRAST.—Governor Hayne in his inaugural address says,

"In the great struggle in which we are engaged, I pledge myself at all times to assert and uphold the sovereign authority of the State; and will, with alacrity and cheerfulness, enforce its sovereign will. I acknowledge no allegiance paramount to that which we all owe to the State; and I here most solemnly declare, that I shall hold myself under the highest obligations to carry into full and complete effect the Ordinance of the Convention of the State, and every act of legislation, and every judgment of our Courts, founded upon the same. My duty in this behalf, I will endeavour faithfully to perform."—"South Carolina, standing on the basis of the Constitution, cannot think that an attempt will be made to drive her from her position by force. She will regard any attempt to force her into submission as severing the tie that connects her with the confederated States.—Her sacred soil shall never be stained with the footsteps of an incendiary foe; and if, in resisting such an enemy, the blood of her children should be demanded, *no* son of hers, whether native or adopted, will be found raising his parricidal arm against our common mother; no son of hers will hesitate to fly to the rescue, and lay down his life in her defence."

An eloquent Address to the people of South Carolina, by Thomas S. Grimke Esq. has recently issued from the Press in pamphlet form. It opens with the "Ordinance" thus:

"The Ordinance passed by our Convention at Columbia, a few days since, as the supreme law of the land, is the grave, not the bridal chamber of Liberty. However the power and the triumph of that party may dignify it, in the hour of its birth, with titles of glory and praise, no spirit of prophesy is needful to know that when the revels of that unholy spirit shall have passed away, it will be regarded, even in the South Carolina of future years with grief and mortification. In the sacred name of liberty, they have struck her down to the earth, with the iron mace of the despot. In the name of Liberty, they have forged for their fellow citizens the Chains of Slavery. In the pure and holy name of Liberty they have polluted her shrine; they have laid on her altar the offerings of idolatry; they have trodden their fellow worshipers under their feet.

When I look at the age in which I live, at the history of my country, and her actual state of political improvement; when I consider the wisdom and forbearance, that have distinguished American counsels; and the magnanimity, which has always been one of the noblest elements of Carolina character, I am filled with astonishment and grief at a measure, which must be repented of in the sackcloth and ashes of shame and sorrow. God grant it may not be our lot to repent of it, in tears and blood, amid the ravages of fire and sword!"

Mr. GRIMKE thus speaks of the "Test Oath."

"As though in mockery of the very names of Judge, and Trial, and Jury, as hitherto understood, they have bound Judge and Jury to disregard Constitutions, Law and Evidence, and to decide according to a fixed paramount rule. I envy not the Judge or Juryman, who is fit to be their instruments. Were I a Judge or Juryman, before I would pollute my soul, and defile my lips with such an oath, this right hand should be struck off as a cockade for the cap of a Dictator, or a signboard to point the way to the Gibbet."

A PREDICAMENT.—Slaves escaping from one State into another, are reclaimed by their masters wherever found within the Union. Slaves however, from a foreign country, are not so treated. Of course South Carolina, if she separates from the Union, is in a fair way to lose all her slaves, in other words, more than half her population.—*Portland (Me.) Journal.*

The Legislature of Kentucky again met on Monday last. On Tuesday and Wednesday most of the time was spent in an animated and protracted debate on the bill more effectually to prevent the importation of slaves. At the close of the day on Tuesday, the bill was lost by a small majority. It provided for the emancipation of such slaves as should be imported contrary to its provisions.—*Cross & Banner.*

Interesting from Texas.

A letter from the Rev. W. Vaill, dated at the Union Mission (among the Osages,) Nov. 1, 1832, has been put into our hands, with the liberty to publish the following. Mr. V. is speaking of a meeting of the Presbytery:

"An interesting door for the preaching of the Gospel and distributing the Word of Life was opened before us, in Texas, by one of those providences, that seem to be unusual. Texas was represented in our Presbytery. A man from the very Macedonia itself was there, crying for help—not in vision, but in reality. A man who had been hopefully converted about four years ago in this region, known and approved among us as a sincere good man, but plain and unlettered, appeared before the Presbytery and reported that he had labored three years in Texas, teaching school, and preaching the Gospel from place to place as the Lord had given him strength and grace. He presented to the Presbytery a list of more than 400 signers, petitioning that he might be licensed and ordained, and at the same time bearing testimony to his prudence, piety, diligence and usefulness. He reported several hopeful conversions—that he had been favored by the public authorities—that he had found no law against the preaching of the Gospel, though some troublesome persons occasionally attempted to oppose him. This brother was received with cordiality by the Presbytery, as a fellow-laborer in doing good (and as our rules would not admit of giving him even a regular license to preach) we recommended him to the American Bible Society and the American Tract Society, as a proper Agent to distribute Bibles and Tracts, and advised him to do all the good that he possibly could as a lay member of the church. With this recommendation, and with prayer in which our hearts were lifted up to God on his behalf, he mounted his horse and set off immediately on his journey back to Texas."—*Boston Recorder.*

The Georgia Penitentiary.

A letter before us from a gentleman who lately visited the Georgia Penitentiary, says,

"We found the prisoners [missionaries] apparently in good spirits, and Dr Butler in excellent health.—Mr. Worcester had been sick with ague and fever for about two weeks, but was so much better that he had been laboring the day on which we left Milledgeville. The situation of the prisoners, and of our brethren in particular, was much more comfortable than I had anticipated. Their [Messrs. W. and B.'s] clothing was decent and comfortable, and for what I saw, their food also. Col. Mills [the keeper] is universally beloved by the prisoners, who consider him their friend. A great reformation has been effected in the morals of the convicts, fourteen of whom give evidence of a change of heart, while as many more have pledged themselves to abandon their wickod courses."

The fact last mentioned is a remarkable instance of the over-ruling Providence of God, in bringing good out of evil and causing even the wickedness of men to subserve the interests of his kingdom. It also shows very strikingly the power of Christian character. The missionaries have doubtless acted on the minds and hearts of their fellow prisoners at least as much by their example—by the consistent and pervading holiness of their lives—as by direct oral instructions and appeals. Without the former, indeed, the latter must have been powerless with such men.—It is also an instructive and encouraging fact for those interested in Prison Discipline. It is an important testimony to the practicability of reform, and to pure Christianity as a reforming principle even for the most vicious and degraded classes of men.—Once more; it is a fact that ought to excite the gratitude and encourage the hearts of the friends of missions. God does not permit their labors and prayers to be frustrated even by the interference of iniquitous and oppressive laws. The light that they spread in the [illegible] persons of their missionaries, if those missionaries be found faithful, *cannot* be hid. Chains and imprisonment—torture and death itself, may be resorted to; but the power of the Gospel in the human heart and character is stronger than chains—stronger than death.—*Ib.*

From the Standard.

March of Temperance.

Extract from a letter to one of the Publishing Committee.

COLUMBUS, Dec. 25, 1832.

Dear Sir,—You are aware our state Legislature is in session.

Amidst many things which occur here, as well as elsewhere, to grieve the Christian and philanthropist, I was pleased to find that our Legislature, in one or two instances, lately have afforded evidence that they are friendly to the temperance cause. On Friday, a bill for incorporating the town of Coshocton was before the lower house, when one gentleman moved to expunge the 3d section of the bill, which contained the usual authority to the town officers to grant licenses to retailers of spirits, &c. alleging that it was improper to invest authority for such purposes. An animated debate ensued, in which the advocates for licenses, among other grounds for opposing the measure, assumed the same right and privilege for the town of Coshocton to regulate its own morals, as had been conceded, in previous cases to other towns when incorporated.

To this, the mover replied, that the Legislature had no right to authorize the granting of licenses for the specified purpose, and he considered it was high time, as guardians of public welfare, to take a stand on this subject. He did not legislate with reference to the state of things at Coshocton, which he presumed was not worse than elsewhere, but he would oppose any measure, whencesoever it proceeded, which tended to spread the pernicious influence of intemperance. Even the speaker, a man of ability, in committee of the whole, took the floor on the negative; but on the final question, the motion to strike out prevailed by a large majority.

The temperance feeling was manifested again to-day. Mr. Powers, in the House of Representatives, offered a resolution, instructing the committee on Finance to inquire into the expediency of granting licenses free of cost, to keepers of public houses in which ardent spirits were not kept. It is not usual, on reference of mere inquiry, to oppose, nor did any one offer objections to the house, but half a dozen vehement noes on the passage of the resolution attested the presence of feeling which, in this stage of the business, it was probably deemed inexpedient fully to express. When this committee report, I should not be surprised to witness an animated debate covering the whole ground of the temperance reform, and a decisive vote on the temperance principle.

It is reported from Chili, that the jewels of the Temple of the Sun, (valued at 180 millions of dollars) which at the time of the conquest of Peru, the natives had concealed from the Spaniards, have lately been discovered near the Cerro de Pasco.

A HINT TO DELINQENT SUBSCRIBERS—An eastern editor says that some of his subscribers would make excellent wheel horses—they *hold back* so well.

OBITUARY.

Golconda, Illinois, Dec. 28th, 1832.

DEAR BROTHER SKILLMAN,—You will gratify several of your subscribers by inserting in your excellent paper, the Luminary, the following notice:

Departed this life at her residence in Shawneetown, (Ill.) Nov. 3d, 1832, in the 23d year of her age, Mrs. LORU C. POSEY, leaving a husband and three small children and a numerous circle of relations and friends to mourn her loss. But they mourn not as those who have no hope. Having given comforting evidence of her interest in the Redeemer, "who hath abolished death and brought life and immortality to light by the gospel;" she committed her little children to the Lord, stating that He had taken care of her without a father, (her father having died when she was very young) and he could take care of them without a mother. Thus her end was peace. And we trust that she has gone to enjoy that rest which remains for the people of God.

DIED—In Scott county, near Georgetown, Ky. on the 10th ult. after an illness of 17 days, Mrs. *Miriam Warren*, in her 54th year, consort of the late Thomas B. Warren, and only daughter of Capt. John C. Richardson, of Fayette county.

Nothing is more lovely than that virtue which possessing the soul, yields piety and true devotion, evincing, to the delight and admiration of all, the genuine devotedness of the heart, and vieing in lustre and beauty with surrounding worth.

Such was, emphatically, the subject of the present obituary.

In the year 1811, being made a participant of Divine grace, she united with the Baptist church, at Bryant's Station, and subsequently with the Regular Baptist church at Georgetown. Here she exhibited the character of a pious and consistent Christian, punctual to all the duties of the church, and a firm supporter and liberal advocate of its great and fundamental truths. Her influence was salutary, and her example, adorning her profession, a bright pattern for imitation. Her discerning mind, contended for the support and promotion of all those institutions which give permanency to civil and religious liberty, but more especially the Sabbath School, under the pious influence of which she recommended a continuation to her younger children.

During her illness she frequently remarked that a dying bed was no place for repentance, as pain and suffering were too acute for reflection.

As the time of her departure approached, she was evidently contemplating the glories and wonders of the upper world, and her soul, abstracted from earth, was holding communion with her God. Having desired a farewell interview with her family, she severally addressed them on the great realities of eternity, assuring them of the consolation of knowing in whom she had believed.

While contemplating the atoning love of the Saviour, and the rich covenant of his mercy she exclaimed,—

"Grace, grace, Oh! precious grace!"

As in life, so in death, peace occupied her mind; and with a desire to depart and be with Christ, her happy spirit took its immortal flight,—

"So calm, tranquil, happy."

In this visitation of God's providence, society will deeply feel her loss—the church of Christ mourn a prominent and active member, and her children a kind and affectionate parent, who counselled them in the way of the Lord. "*She resteth from her labors, and her works do follow her.*"

She exemplified the beauty of piety by ruling her house in the fear of the Lord, and there erecting an altar dedicated to the Most High.—*Sentinel.*

——— The HON. THOMAS T. CRITTENDEN, Judge of the fifteenth Judicial District, and late Secretary of State, departed this life at Louisville, on the 27th ult. in the 45th year of his age. By his death many tender ties have been broken, and much *real worth* has been buried in the grave. As a member of the great family of man in its various institutions and relations, he was eminently gifted to be interesting and useful.

No one *could* cherish for his country at large, a more absorbing regard, nor, for her wise and peculiar republican principles, a deeper veneration. It was, however, in the domestic and social relations of life that the charms of his character were more fully developed. The favored circle of his immediate relatives and friends can never forget his rare colloquial endowments, or the urbane dignity of his appearance and manners.—His heart was indeed by nature the seat of benevolence for mankind in general; while, for a *certain number* it was the overflowing fountain of the most concentrated and ardent affection.

In the conjugal, parental and fraternal connections of life, it may be truly said, without any fustian panegyric, that he was a model of the brightest and purest excellence. Of the entire truth of this description, his last illness throughout, and even his dying moments, afforded the most ample confirmation.

It remains still, however, to be noticed as the greatest of all his attractions, that he was a Christian—not in name only, but in truth and sincerity. He had been for several years a member of the Presbyterian church at Frankfort, the place of his residence, and his general deportment as a professor of religion, had been marked with gravity and devotion. This had gained him the confidence and affection of the church with which he was connected, but it was reserved for his last illness and his near views of eternity, for *him* to disclose to all around him, the depth and power of the Cross, not only to sustain under the most excruciating and protracted bodily suffering, but to give real ecstacy and triumph in view of death and eternal glory. Many of his triumphat exultations could here be mentioned, were it deemed expedient; and many of his ardent assurances to his wife, to his daughter and to his brothers and pastor, could here be quoted, to the honor of the grace of Christ, that a sweet and calm and heavenly prelibation reigned predominant in his soul; but the writer of this hasty sketch forbears, and would only say in conclusion, that while the *pro*[illegible] and officer, has lost one of its real ornaments, and his near relatives a most fond husband, father and brother, and the church of Christ a true disciple that HE is left deeply to feel the departure of one of the true and best of his friends. The separation will however be short between him and those who shall die his death.

"One army of the living God,
To his command we bow.
Part of the host have cross'd the flood,
And part are crossing now." [Kentuckian.

At a meeting of the members of the bar, of the city of Louisville, and the officers of the Court, occasioned by the death of the Hon. T. T. Crittenden, Judge of the 5th Judicial District, which occurred on the 27th day of December, 1832, the Hon John Rowan was called to the Chair, and thereupon the following resolutions were unanimously adopted:

Resolved, That having been long acquainted with our deceased brother, we sincerely deplore the loss which society has sustained in his untimely death. At the bar he was an able and eloquent advocate, and on the bench distinguished for his urbanity, firmness and impartiality.

Resolved, As a testimony of our respect for his memory, we will wear crape on the left arm for 30 days.

Resolved, That we deeply sympathise with his family, for the irreparable loss they have sustained.

Resolved, That the foregoing resolutions be spread upon the records of the Jefferson Circuit Court; that they be published in the public prints of the City, and that a copy be transmitted by the Chairman, to the family of the deceased.

JOHN ROWAN, Ch'n.

[The mortal remains of Judge *Crittenden*, arrived at his late residence in this place on Saturday evening last, and on Sabbath morning a large assemblage of his relatives and friends took place, and after a most feeling and appropriate discourse by the Rev. *John T. Edgar*, his remains were conveyed to the residence of the late Judge *Innis*, and there interred.

The deceased was an orderly and pious member of the Presbyterian Church in this place, and during his last moments, he gave the most satisfactory evidence to all around him, that he possessed in an eminent degree, that religion which buoyed him up under the pangs of dissolving nature. In a word, he died entirely resigned and happy. He has left to deplore his loss, a precious wife and five promising children.]—*Argus.*

DIED—In this city, on the 30th Dec. Mr James Teague.

On the 1st inst. at the residence of his father in Fayette county, of pulmonary consumption, Mr. Cuthbert Petty, in the 30th year of his age.

Cosmorama.

The Proprietor of the COSMORAMA, which has been exhibited for several weeks at Giron's Ball room, has politely tendered the proceeds of the exhibition today, to the Female Benevolent Society, of Lexington.

It is hoped that the public will on this occasion, be not unmindful of the claims of the poor. The rooms will be open from 9 A. M. till 9 at night.

Wednesday, January 9, 1832.

VAN DOREN'S *COLLEGIATE INSTITUTE* FOR YOUNG LADIES.

THE Principals, desirous of affording the pupils committed to their instruction the greatest advantages in their power, have determined from the 1st of March next to reduce their present number of day scholars to fifty. Tuition $10 per quarter.

The number of boarders will be limited to 15. Music scholars on Piano, Harp or Guitar to 17. Seasonable applications for continuance in school and for admission will be expected

ISAAC VAN DOREN,
L. H. VAN DOREN,
Principals.

Lexington, January. 9.—27-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-dolareux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Studman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. T. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.

South-Hanover, Indiana, Nov. 23, 1832—22-3m.

MERCHANT TAILORS' *FASHIONABLE STORE,*

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail,

N. B. First quality Buck skins for sale, suitable for Printer's Ball covers, and gentlemen's riding drawers.

Lexington, November 30, 1831.

POETRY.

THE CHILD OF EARTH.

By Hon. Mrs. Norton.

Fainter her slow steps fall from day to day;
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth and say,
"I am content to die—but oh! not now!—
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe—
Not while the birds such lays of gladness sing—
Not while the bright flowers round my footsteps wreathe.
Spare me, great God! lift up my drooping brow—
I am content to die—but oh! not now!"

The Spring hath ripened into summer time;
The season's viewless boundary is past;
The glorious sun hath reached his burning prime;
Oh! must this glimpse of beauty be the last!
"Let me not perish while o'er land and sea,
With silent steps the Lord of light moves on—
Not while the murmur of the mountain bee
Greets my dull ear with music in its tone;—
Pale sickness dims my eye and clouds my brow—
I am content to die—but oh! not now!"

Summer is gone; and autumn's soberer hues
Tint the ripe fruits, and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn.
"Spare me awhile, to wander forth and gaze
On the broad meadows and the quiet stream—
To watch in silence while the evening rays
Slant through the fading trees with ruddy gleam.
Cooler the breezes play around my brow—
I am content to die—but oh! not now!"

The bleak wind whistles; snow showers far and near
Drift without echo to the whitening ground;
Autumn hath passed away, and cold and drear,
Winter stalks on with frozen mantle bound:
Yet still that prayer ascends. "Oh! laughingly
My little brothers round the warm hearth crowd,
Our home fire blazes broad, and bright, and high,
And the roof rings with voices light and loud:
Spare me awhile! raise up my drooping brow!
I am content to die—but oh! not now!"

MISCELLANY.

From the Boston Recorder.

Retiring from Business.

MR. EDITOR.—In perusing that excellent work, 'Jays Exercises for the Closet,' I lately met with the following passage.

'That the happiness of life depends on the regular prosecution of some laudable purpose or lawful calling, which engages, helps and enlivens all our powers, let those bear witness, who after spending years of active usefulness, retire to *enjoy themselves*. Prayers should be offered up for their servants and wives;—and for themselves, too—they are a burden to themselves.' Vol. II. p. 397.

The very circumstance of a person's having spent the early and middle part of life in active usefulness, creates a necessity to body, mind, and soul, of its continuance. By this is not meant, however, that men should labor as hard in old age, even in proportion to their strength as in early life. Youth requires a great *variety and amount* of action; maturity not so much, and age still less.—Yet *so much* as age *does*, in fact, require, is much more indispensable than is the full amount which youth requires, to children. The latter are so tenacious of life that they will not suffer much, at least immediately, if action is considerably repressed. But let an old man be deprived, or let him deprive himself of the necessary amount of exercise, and he suffers, almost at once. The amount of action which he needs, and the amount of suffering which he will experience from its neglect, will be in an exact ratio to his activity in early youth and maturity.

Hence one reason why those who retire from business toward the close of life, so often become diseased physically and mentally;—and instead of *enjoying* themselves, are a source of misery to themselves and those around them. No wonder Mr. Jay thinks that their families and themselvss, in these circumstances, become special and appropriate subjects of prayer among the people of God; for if there be a class of people on earth who need the prayers and commiseration, too, of their fellow beings, it is they.

It is acknowledged that the active, and especially the wealthy, who thus retire from business, add much to their pangs by the quantity or quality of their food and drink—often by both—forgetting that instead of needing more in amount and of a quality more stimulating than before, they actually need much *less* in amount, and that which is milder in quality. Feelings of ennui are apt to induce them to err in this respect, however; and not unfrequently to go even much further, and indulge in the use of the unnatural stimuli;—wine, spirit, coffee, tea, tobacco, opium, &c.

There is an additional reason why old men ought to labor, as long and as much as may be necessary to health. 'The earth is the Lord's and the fulness thereof.' He who created, has a right to claim at our hands all that we can do to add to this fulness. However *easy* (as it is commonly called) a person's circumstances may be—whether he is worth a million or only six cents, he is equally under obligation to contribute all he can to the general stock of wealth, by a reasonable degree of activity in that calling for which he is fitted to be most useful. The idea that a man has a right to remit his exertions because he has accumulated wealth—be it ever so great—is utterly erroneous; unless in acquring that wealth he has labored *too hard*. In the latter case his exertions may, and ought indeed to be remitted, since it is always proper to correct our errors.

It is not to be denied that all analogy indicates the necessity of an old man's avoiding *excess* of exercise. Age may be compared to evening—but we do not expect men to labor with the same *intensity* in the evening as in the early part of the day. It would be positively injurious. Life is also compared to a journey, yet we hardly expect a traveller to proceed with the same vigor and rapidity toward the end of a journey as at its commencement. A.

When sin, past and present, appears in its true shape, with all its horrid malignity, and desert of damnation, then is the time for a full sight of Christ. And O how gloriously does "the Son of righteousness arise" to the benighted, sin-burdened soul, "with healing in his wings!" How sweet is mercy! how precious the name of Jesus! and how dear his blood to the awakened, guilty conscience! Let it ever be remembered how great the obligation. *Adam.*

From the Female Advocate.

Appeal to Christian Females in Cities.

[WRITTEN BY A LADY OF MASSACHUSETTS.]

I am glad to see remarks, in the Female Advocate, on the origin, folly and wickedness of our prevailing fashions. I feel it to be a subject to which pious females ought to give attention. I will send you my own thoughts on it. Use them as you see fit.

Is it asked—Whence come our constantly changing fashions? I am satisfied they originate with those females whose principles and practice no pious or respectable person would approve. It is true that many of our fashions are imported—but it is equally true that they originate in the old countries from that class of females to which I have alluded. It is from those unhappy females of our cities, who are lost to all sense of virtue and modesty, and who think only of their personal appearance—that our fashions, in dress, are borrowed. These are the first to adopt a fashion, and they spend much of their time in inventing new ones. What female who has any regard to the precepts of the gospel could have invented the ridiculous fashions now prevalent, such as great sleeves, stiffened with buckram—and gowns made so low as to expose the shoulders? Surely no pious female could ever have *devised* such modes of dress.

But no matter who invents the fashion, every body must follow it. It is truly astonishing that pious females should imitate fashions of dress invented by the vicious and degraded. When a fashion is once introduced by the vain and worldly minded, Christian females have no trouble in falling in, and going to the extreme with them.

Not long since, I heard a professor of religion say that she liked any dress that was fashionable, that was worn by *genteel* people, if it did not look quite so becoming at *first!* Thus Christians sanction, by their example, fashions truly uncomfortable and improper. And so our ever changing fashions go the rounds, from the city through all our country towns, till females of every class have adopted them. Our honest country people, having no idea from whence the fashions originate, but seeing them worn by the respectable and pious of the towns and cities, think that they too must fall into the prevailing mode.

Why cannot the pious females of our cities invent a comfortable and proper mode of dress? They give the tone to society generally, and if they did not adopt these improper modes of dress, nobody would do it, except those who originate them. Instead of taking their fashions from the world, why do they not go to the word of God and make that their guide—and adorn themselves with modest apparel? Has it come to this, that professors of godliness will be considered of no character, if they do not imitate fashions invented by the vicious and profligate? Shall street-walkers and play-actresses decide in what manner pious females shall dress? Let the inventing of the fashions be given to the truly pious, *and I am confident the fashions will never change.* Such females have no time for inventing new fashions. But as long as the pious females of our *cities* imitate the dress of the corrupt and vicious, I despair of ever seeing the time when there will be no changing fashions, and when females will obey the gospel precept—'Love not the world, neither the things that are in the world.' It is with the pious females of *our cities*, that the reform must *begin*, if there is to be any reform—and it is a question I will leave them to answer—Whether females shall go on, as they have done, imitating the dresses of the profligate and abandoned—or shall they have a style of dress corresponding to the commands of the Bible?

L. S.

From the Female Advocate.

Female Education.

"I feel very much inclined to answer "A FATHER'S" remarks on female education; and yet, I know I cannot do justice to the subject. I have, in a former communication, attributed the prevalent defects to parents, particularly to *fathers:* and though *this* "Father" seems to be a happy exception, (for he lays the "axe at the root of the tree,") yet, the question still remains unanswered, satisfactorily, why females are not educated as they should be, if man, in the aggregate, think her capable and worthy. I cannot yet admit that men of real intelligence seek intelligent females for their companions." Why, then, do we so often see the feathered parrot, by the side of the man of sense—and often, *quite too often*, the partner of the minister of the Gospel? A woman of plain good sense and modest apparel, may think herself honored, if she get a nod and a cool enquiry after her health; while the vacant-minded one receives the flatteries and caresses, almost of a goddess.—And let me here say, while "A father" attributes the defect of female education much to fashion, I truly believe this reigning power of fashion owes its origin and support mostly to the caresses bestowed upon it by *men.* Did every man of sense frown on the frippery of women, and would he treat those trifling pretenders to merit, with that neglect, which vanity deserves, fashion must come out in a more sober garb. *He* could soon make it fashionable, to be discreet, modestly apparelled, and well educated, in order to command respect. So long as woman knows she can best please by shadow, instead of substance, she will not puzzle her brain for the latter.

If man instinctively seeks the society of woman it is, as I before said, for the spice, and not the food. *He does not seek the society of woman for her intellect.* He does not expect to find it; and when he does, he recoils, and looks upon her as some strange phenomenon, rather to be shunned than approached.

I would not be severe; but I seriously believe, that unless fathers awake to a due consideration of this momentous subject, and act accordingly, the evil will never be remedied. I sincerely believe until we see women of intelligence holding the first rank among men of science, we shall groan under the same weight of female ignorance.—While we see women of the most refined feelings and good sense walking alone, or in the most neglected circles in life, united to men who cannot appreciate their worth, and forever jealous, lest they should be rivalled; what can we hope from such a state of things? This is the real condition of the better part of the female sex. They do not move in the circle where they justly belong; nor *can* they ever, while spangles and ribbons so dazzle the eyes of men. A woman who has good native sense, improved by education, and who seeks not "outward adorning," must be content with her own resources, without expecting the attention her merit deserves.

That mothers are much in the fault, respecting daughters' having the education of sons, I cannot admit. The mother who burns on the funeral pile with her husband, willingly submits, because it is the custom and religion of the country; and she would exhort her daughter to the duty, from the same principle. But had not the laws and customs of the country established it, she would recoil with horror, and no one would say, that women in heathen countries have shaped the laws. Neither have females in our country framed the mode of education for their daughters. They have fallen in with the established customs, and would think it almost treason to deviate. But what mother, were it sanctioned by the founders of our laws, to educate daughters and give them the honors of a finished college education, would not be delighted, nay, proud of seeing these honors conferred.

A.

The Drama.

The writer of this, having been engaged in business in the city of New York for the past six years, has been compelled to witness many heart-rending scenes occasioned by a mere attendance on Theatrical exhibitions. He will relate one of recent occurrence, in the hope that it may prove a warning to others.

F. B. a young man of about 22, called on the writer in the fall of 1831 for employment. He was a journeyman Printer—was recently from Kentucky—and owing to his want of employment as he said, was entirely destitute of not only the comforts, but the necessaries of life. I immediately procured him a respectable Boarding House—gave him employment,—and rendered his situation as comfortable as my limited means would permit. He had not been with me long, before he expressed a desire to go to the Theatre. Some great actor was to perform on a certain night, and he was very anxious to see him.—I warned him of the consequences—told him my own experience and observation had convinced me that it was a very dangerous place for young men to visit.—But my warning did him no good. He neglected his business and went. I reproved him gently, but retained him in my employment. He continued to go, notwithstanding all my remonstrances to the contrary. At length my business suffered so much from his neglecting to attend to it as he ought, that I was under the necessity of discharging him in self-defence. He got temporary employment in different offices of the city, where the same fault was found with him. Immediately after, he accepted a situation of bar-keeper in a porter house or tavern attached to the Theatre. This situation he did not long hold—from what cause, I know not. He again applied to me for work; but as his habits were not reformed, I did not think it prudent to employ him, although I said nothing to injure him in the estimation of others.—Disappointed in procuring employment in a business to which he had served a regular apprenticeship—being pennyless, and seeing no bright prospect for the future, he enlisted as a common soldier in the United States service. He had not been in his new vocation long, before he was called upon, with other troops, to defend our citizens from the attacks of the Indians. But when the troops had nearly reached their place of destination, that "invisible scourge," the Asiatic Cholera, made its appearance among them. Desertion was the consequence, and among others who fled, was the subject of this article.—He returned to New York—made application at several different offices for employment, without success. In a few days the dreadful news came that he had been detected in pilfering goods from the house of his landlord. A warrant was immediately issued for him—he was seized—taken to the Police Office—convicted, and sentenced to six months hard labor in the Penitentiary.—His name being published in the newspapers, in connexion with those of other convicts—was immediately recognized by the officer under whom he had enlisted.—This officer proceeds to the city—claims the prisoner—and it is at length agreed that he shall return to the United States' service, where he shall, for the first six months, be compelled to roll sand as a punishment for desertion, serve out the five years for which he had enlisted, and then be given up to the City Authorities, to suffer for the crime of pilfering.

It is thus that we see a young man, of good natural abilities, scarcely twenty-three years of age, compelled to lose six of the most valuable years of his life, besides ruining a fair reputation, and bringing disgrace upon his parents and friends, from the apparently harmless desire of seeing Dramatic performances. Ought not this to be a warning to others, who are travelling on, imperceptibly, in the same road to ruin?

Night after night has the writer of this attended the Theatre; and night after night has he witnessed the attendance of those who were in absolute want of the common necessaries of life. He has frequently seen, among the theatre-going public, *men* who called themselves *gentlemen*, who were in the habit of associating with the "vilest of the vile," and whose actions, could they but be known to the reflecting part of the community, would cover them with infamy and disgrace. But these facts to many will appear like a thrice-told tale. The simple narrative related above may be relied on as correct.—Names and date can be given, if required.—*Journal of Commerce.*

From the Galenian of August 22.

Discovery of the True Sources of the Mississippi.

ST. PETERS, July 25, 1832.

DR. Addison Philleo.—Dear Sir—I arrived at this place yesterday, from an expedition through the Chippewa country on the sources of the Mississippi, accompanied by a detachment of troops under command of Lieut. Allen of the 5th Infantry. A commanding influence has been exercised in former years, over some parts of this extensive region, by the Northwest Company, and, since its fall, by the Hudson's Bay Company, who oppose our traders strenuously on the lines, and supply their Clerks with high wines, to attract the Indian population to their posts. Political and commercial power go together, and the former is made subservient to the latter. Medals and flags are, I am informed, distributed by them to Indians living within the boundaries of the United States. Old prejudices are kept alive, and new ones are excited. The strife for furs merges every thing else. And, if it is not marked by the sanguinary acts, which characterised the last years of the rivalry for the fur trade, carried on among themselves, it is not less ardently, recklessly, and successfully pursued, with respect to American traders.

Many of the Chippewas on Lake Superior, and in the region of Lac du Flambeau still visit the British posts in Upper Canada, to procure the presents which are annually distributed there. We met a large party, in canoes, who were destined for the British posts at Penetanguishine. And these men would pass Fort Brady, on their outward, and inward route.

To counteract the political influence thus exerted, has been among the objects of the expedition, and to keep them at peace with the government and with each other. The latter has been a task of difficulty, as the state of hostile feeling, among the Chippwas and Sioux, has acquired the inveteracy of a hereditary feud. War parties are continually trespassing upon the territorial boundaries of each other. And fresh scalps have been danced, after the Indian manner, at Red Lake, at Cass Lake, and at Leach Lake during the time of my passing through the country. War has been the engrossing theme, and it has not been an easy task to declare pacific maxims, and enforce them with arguments which a savage people could appreciate, while the war drum, and the scalp yell were sent forth from other parts of the premises.

We found the waters of the Mississippi in a good state for ascending, and I availed myself of this circumstance to carry into effect the desire of visiting its actual sources,—a point which has continued to be problematical in our geography. Pike placed it at Leech Lake in 1806. Gov. Cass carried it much further north, and left it at Red Cedar Lake in 1820. But it was then ascertained that its sources were considerably north and west of that lake. I encamped the expedition (with the troops and heavy baggage) at this last named lake, and proceeded up the river in five small birch canoes capable of containing one man and his bed, in addition to the Indian and Canadian who conducted it.

The Mississippi above this point, expands into several lakes, the largest of which is called Traverse. A few miles above this, it is formed by the junction of a southwest, and northwest branch. We ascended the former, through a number of lakes, to its source in a small creek; being an inlet into a lake. From thence we made a portage of six miles, with our canoes, into L——— or Ibasca lake,—(the latter being a derivative from veritas caput,) which is the true source of this celebrated stream, being at the same time its most northern head.

This lake is about seven miles long, having somewhat the shape of the letter Y. It has clear water, and pleasant woody shores. It has a single island, upon which I landed, caused some trees to be felled, and hoisted the national flag. We left this flag flying, and proceeded down the Northwest or main fork. A descent of about 180 miles brought us back to our party at Red Cedar, or Cass Lake. Very respectfully, dear sir, your friend and obedient servant,

HENRY R. SCHOOLCRAFT,
United States Indian Agent.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD, Jr.** who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office.

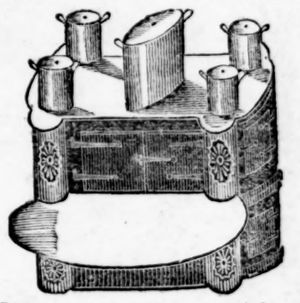
F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.*; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 50 to 200 persons.

We keep also a large lot of

10 *Plate and* 7 *Plate Stoves, large and small Franklin Stoves, large and small*, beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

Transylvania University.

THE Trustees of *Transylvania University* are happy in *announcing* to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

Shelby Female Academy.

THE Subscribers having taken the building and school apparatus belonging to this institution, of the Rev. J. WARD its former Principal, will re-commence the exercises of the Seminary, on the SECOND MONDAY OF NOVEMBER.

The Seminary is supplied with an apparatus, suitable for experiments and illustrations in Chemistry, Natural Philosophy, Astronomy, etc. and the Principals flatter themselves they shall be able to give as thorough a course of instruction, as is afforded by any similar institution in the country.

A CLASSICAL AND SELECT SCHOOL for boys, will be connected with the Academy, but kept in a separate apartment.

AN INFANT SCHOOL will be established; to commence on the *first Monday of November.* Children between the ages of 2 and 7 years will be admitted to this department.

TERMS.

Orthography, Reading and Writing, or instruction in the Infant School, per quarter.	$3 00
Arithmetic, English Grammar, Geography and History, with the drawing of Maps and Historical Charts,	5 00
Greek and Latin Languages and the Mathematics,	6 00
Rhetoric, Natural and Moral Philosophy, Astronomy, Chemistry, &c.	8 00
French,	8 00
Music, with the use of instruments,	10 00
Drawing,	8 00
Boarding, Washing, Fuel and Lights, per week,	2 50

J. L. TRACY, } *Principals.*
W. TRACY, }

Lexington, October 24th, 1832—17-tf.

The former Principal of this Institution, in retiring from its duties and cares, takes this opportunity to express his entire confidence in the above named gentlemen: the former having been associated with him during the last term; and from his acquaintance with the latter, he is persuaded that they are both fully competent to discharge the duties of the station they now occupy. J. WARD.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs, of the latest and most ashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 4tf-.

NEW GOODS.

THE subscribers is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

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